

Americans in Israel Charge Neglect, Move To Raise Funds Here

By JACK LEON

TEL AVIV (NJP)—Americans in Israel—charging neglect by the Jewish Agency—are threatening to by-pass the agency and appeal directly to American and Canada Jewry for funds.

THAT WAS the principal development stemming from the meeting here last week of the Association of Americans and Canadians in Israel.

The Association — which re-elected Carl Alpert, columnist for The National Jewish POST and OPINION, as its president — unanimously passed a resolution to go after its own funds unless the American section of the Jewish Agency executive quickly honors its pledge to allocate 35,000 Israeli pounds toward the Association's yearly budget.

Alpert — re-elected with loud acclaim — revealed that the AACI had recently sent an urgent letter to Mrs. Rose Halprin, acting chairman of the Jewish Agency executive in New York, warning her that the organization has "been left high and dry" by the failure of the agency to fulfill even a part of the grant it agreed to months ago.

DAVID CROHN, elected vice-president of the AACI, warned at one session that the AACI had no assured budget beginning in April. Activities — which include aiding Americans who want to settle in Israel — are already restricted by lack of funds, and will be brought almost to a standstill in April, Crohn warned, unless the agency's long-promised grant was forthcoming.

Several angry delegates said the time had come to run their own "fund-raising" campaign instead of doing what one speaker called "crawling to the Agency for peanuts."

This sentiment was strengthened by Alpert himself, who pointed out that Jewish Agency Executive member Avraham Harman, in his hard-hitting address to the luncheon session of the convention, had said that because of the desperate financial position of the agency, there would be no harm in the AACI raising funds from American and Canadian Jewry, pro-

vided this would have no ill-effect on the UJA campaign.

THE CONVENTION was marked throughout by an enthusiasm and sense of purpose rarely seen at such gatherings anywhere in Israel. A capacity audience of nearly 500 packed the opening session at ZOA House. This took the form of a public meeting, with ex-Prime Minister and Foreign Minister Moshe Sharett the distinguished guest speaker. Some 150 people squeezed into the luncheon session to hear Harman, the director of the Jewish Agency's Information Department, and the business sessions of the conference were equally well attended.

Alpert paid special praise to Murray Greenfield, the 32-year-old tireless National Executive Secretary of the Association. Greenfield, an "Aliya Bet" veteran from Long Island, New York, took up this position nearly a year ago.

An indication of this "new era" is that the number of paid-up members has doubled in the past 12 months, and now totals 700 families. It is estimated that there are 1,500 families from the U. S. and Canada settled in Israel.

White House Sets Up Kosher Meals at Meet

WASHINGTON (NJP) — The White House, for what is believed to be the first time in its history, arranged for kosher meals to be served to delegates from the Synagogue Council of America to the national bi-partisan conference on foreign aid here at the Statler Hotel. Kosher meals were served at a special table under the supervision of a mashgiah and at the head table to Rabbi Theodore L. Adams, SCA president.

FREE TRIP TO ISRAEL DEADLINE EXTENDED

BECAUSE SO MANY have entered The POST and OPINION contest for a free round trip ticket to Israel via El Al at the last moment, the closing date of the contest has been extended for 30 days from April 15 to May 15.

The new closing date gives all the contestants a fair chance to win one of the first three top prizes.

Second prize in the subscription contest is \$250 and third prize is \$100.

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VOLUME XIII—No. 29

JEWISH PUBLICATIONS REPLY TO ARAB BOYCOTT

Shehita Not Held Inviolable

RECONSTRUCTIONIST WOULD OK 'MORE HUMANE' SLAUGHTER

NEW YORK (NJP)—An editorial in the current issue of The Reconstructionist, official organ of the Reconstructionist movement, declares a preference for "humane slaughter" over shehita if it is "scientifically and objectively demonstrated that the Jewish method of slaughter was less humane than alternative methods."

The editorial goes on to say that "all Jews who do not believe that method (shehita) to be Divinely ordained would have to urge some departure from tradition."

The Reconstructionist favors the humane slaughter bill passed by the House which includes safeguards for shehita, because as yet "it has not been established that any other method of slaughter is more humane."

The editorial further opines that "since we hold ethical considerations to be paramount above ritual regulations, we feel that Congress is within its rights insisting on humane slaughter."

Only Third of Prep Schools Want Jews

WASHINGTON (NJP)—ONLY ONE-THIRD of about 750 prep schools welcome Jewish students, according to a survey entitled "Prep School Guide for Jewish Youth" released this week by the B'nai B'rith vocational service.

Some schools, which answered that they do accept Jewish pupils, declined to be listed in the guide because they already receive more qualified applicants than they can accept.

Of the 750 prep schools contacted, "about 250 returned completed forms and gave us permission to list these schools in our directory as accepting students of the Jewish faith," declared Dr. Maurice Jacobs, chairman of the B'nai B'rith vocational service commission.

Many of the schools which acknowledged acceptance of Jewish applicants did not reveal the actual number of Jewish students enrolled.

VATICAN PAPER APPROVES RAP AT JEWS

ROME (NJP) — The Observatore Romano, official organ of the Vatican, found nothing "improper" this week in a paper's public emphasis on "the unsuitable presence" of Jews in a public debate on Catholic issues.

The organ was replying to a request by a Rome newspaper Paese Sera, that the Italian press federation take action against priest Don Pisoni, editor of the Catholic newspaper, L'Italia, for "unwarrantedly" pointing out that two of Paese Sera's writers were Jews. Paese Sera charged that L'Italia had needlessly introduced the race question into a dispute between the two papers.

Rogovin Now To Go Ahead With Mill

TEL AVIV (NJP)—ISRAEL ROGOSIN, American Jewish industrialist, who caused a furore two weeks ago with his announcement (NJP, Feb. 28) that he was dropping his plans for



Rogosin

a \$20 million rayon mill in Israel, reversed himself this week, and declared here that he would, after all, go ahead with the mill.

A spokesman for Rogosin told The POST and OPINION that the plant was already half built, and that the mill when completed will spin and weave tire cord for two years. Tire cord is still 90 per cent rayon.

After that the mill operators will decide what synthetics to run.

Rogosin, who recently opened a dacron mill in Puerto Rico, feels that the Israel mill will run whatever the demand is in either nylon, rayon or dacron.

REPORTS FROM here had indicated a decline in the world rayon market was one of the causes impelling Rogosin's decision to drop the mill plans. He had told an Atlanta, Ga., Jewish group that reluctance on the part of his partners in the investment had caused his decision to stop the mill project.

Rogosin told an Israeli press conference that he had planned to abandon the mill project because "other parties who had promised to participate had let me down," but declared that "faith in the younger generation of Israel" had caused his second change of plans. He criticized the attitudes of the Weizmann Institute, the Technion and Oved Ben-Ami, among others.

Reject Cigarette Firm's Ads

NEW YORK (NJP) — PUBLICATIONS of national Jewish organizations are refusing to accept ads for Viceroy cigarettes, the POST and OPINION learned this week.

Spurning of the ads was interpreted as retaliation for charges that British American Tobacco Co. and their American subsidiary, Brown-Williamson Co., yielded to the pressure of the Arab boycott.

Publications which are refusing the Viceroy ads are the National Jewish Monthly, Hadasah Newsletter, Congress Weekly, the Jewish Frontier and the American Zionist, representing, respectively, B'nai B'rith, Hadasah, American Jewish Congress, Labor Zionists of America, and the Zionist Organization of America.

THE ACTION followed the demand last week by the President's Club—heads of 17 national Jewish organizations—that the U. S. act to curb Arab boycott pressures against American firms that do business with Israel.

A spokesman for the President's club declared that the group had not called for the publications' action, and that the periodicals, which were refusing the ads on the grounds of "lack of space," were doing so on their own.

IT IS understood, however, that this is the first concerted move on the part of organized Jewry to counteract the yielding of firms to Arab pressure.

COMMERCIAL Jewish newspapers checked claimed to be unaffected either way, because they had not received any Viceroy ads lately. One Jewish newspaper executive indicated that the ads should be accepted, claiming that any advertiser or point of view wanting to reach the Jewish community should be able to.

Some Jewish organizational publications will run the Viceroy ads, however. The American Jewish Committee's Commentary told The POST and OPINION that they have no reason to turn down such advertising at this time.

Young Israel's viewpoint is that the Viceroy ad is on contract for some months yet, and that they would honor their contract now, but would "reconsider" before the next insertion.

Orthodox Life, published by the Union of Orthodox Jewish Congregations, told The POST that they "couldn't discuss" the subject.

Israel-Manila Accord

JERUSALEM (WNS) — A treaty of friendship between Israel and the Philippines was signed this week in Manila.

NEW CITY IN CALIFORNIA BEARS NAME OF BRANDEIS

(Editor's Note: This is the first news story in the world to be filed under this date line.)

BRANDEIS, Cal. (NJP)—A new city has been born and its name is Brandeis, California. It is the first American community to bear the name of the late Supreme Court judge, Louis D. Brandeis.

The name was officially granted by the Board of Supervisors of Ventura County. It designates the 2,200-acre area of Camp Brandeis Institute under a new place name. The former name was Santa Susana.

Now all mail directed here will state simply: Brandeis, California. The Supervisors' resolution commended the local institute of Judaism for its work in the area.

The new city is approximately a one-hour drive from the heart of Los Angeles.

THE SPORTS POST

Barry's Fast Ball Does The Humming Now

By GEORGE VASS

SINGING IN the rain may not be to Barry Latman's liking despite the unfavorable weather which has been plaguing baseball spring training in Florida, but the Chicago White Sox



Vass

pitcher has the background for it. As a boy soprano, Latman, son of a Los Angeles furniture auctioneer, sang professionally with the Bob Mitchell Boys' Choir in the West. He appeared on radio and television and performed in the Hollywood Bowl in his early and middle teens.

Today the soprano has gone out of Barry's voice, but his fastball has a hum to it that makes beautiful music to the ears of White Sox Manager Al Lopez and his coaches.

Latman, 21, has an excellent opportunity to be a key factor in the 1958 American League pennant race which is shaping up as a three-way battle with the New York Yankees slightly favored over Chicago and the Detroit Tigers.

BARRY HAD only a so-so 13-13 record with Indianapolis in the American Association last year but he struck out 151 batters in 202 innings with his hopping fastball. He pitched for the White

Sox season, winning 1 and losing 2, but turning in several impressive relief performances.

However, Latman's bosses base their confidence in his future on the fine showing he made in the Venezuelan winter league. He displayed new poise, confidence and control—also a curve good enough to stamp him as a major league pitcher.

The curve, Latman and the White Sox general staff believe, is the factor that should land him on a Chicago corps already loaded with veteran aces such as Billy Pierce, Early Wynn, Dick Donovan and Jim Wilson.

"I LEARNED the curve in Venezuela," he says. "Had one before but it wasn't much. Ira Hutchinson Brashet (manager of the White Sox farm team at Colorado Springs) was the one who really showed me how to throw a curve."

Latman somewhat ruefully admits his reason for signing with the White Sox organization in 1955 was that he thought he'd have a good chance to make the parent club fast because it needed pitching.

"Now they've got the best pitching in the league," he laughs, but you can tell he still believes he can make the club in spite of that.

IT SEEMS AN unfortunate oversight but although at various times during the past basketball season it had been our intent to remark upon the fine year Brandeis University was having, the thought failed to be father to the action.

Now that Coach Harry Stein's Judges have been selected as the first winners of the Eastern College Athletic Conference cup awarded to the East's outstanding small college team it would seem as if we were trying to get on the bandwagon by lauding the squad.

But a regular season record of 17 wins and 3 losses—and those to the "major" teams of Boston College, St. Francis (N. Y.), and Villanova—speaks rather well for itself.

Brandeis' athletic program, wisely and moderately pursued, has thus paid off with the finest season of any of its teams in the college's brief history.

Without fantastic recruiting, securing the services of freak beanpoles or hysterical hoopla, Brandeis has made a name for itself in college basketball.

The precedent set by the Judges might be worthy of emulation.

Der Leb' in America:

'More of A Man, Less of A Jew'

By HYMAN CHESTER

MILWAUKEE, Wis. (NJP)—AMERICA HAS been both good and bad for the Jew, depending upon the point of view, according to a professor who has spent years studying the Jew in a philosophical light.

The Jew is living better in America today than anywhere else in his long history, and he has become more of a free individual—more of a man. But he has become less a Jew, from the religious standpoint.

So says Will Herberg, professor of Judaic studies at Drew University, Madison, N. J., who came to Milwaukee for an address on religious and cultural trends, delivered before Marquette University students.

JEWES AND Catholics alike have benefited by a trend to give equal importance and consideration to Protestant, Catholic and Jewish populations of the United States, Herberg said. This trend,

he asserted, had done wonders for Jews and Catholics as human beings, but it had not helped their religions. Catholicism and Judaism are being turned into "varieties of Americanism," in a manner of speaking, he said.

In modern America, the Jew has not only been accepted fully as a citizen, but he has been entrusted with more civic responsibility than his numbers alone would justify, the professor said.

Today more than 95 per cent of the people think of themselves as Protestants, Catholics or Jews, rather than as Italians, Germans, Irishmen or Poles. The shift in emphasis has added importance and respectability to Catholicism and Judaism, which once were considered somewhat foreign, he said.

"Today it is perfectly acceptable to be either a Catholic or Jew," he said, "although it may not necessarily mean that you will be liked."

Obituaries

Yeshiva Professor Daniel Block Dies

NEW YORK (NJP)—Daniel Block, for six years assistant professor of mathematics at Yeshiva University, died of cancer last week at the age of 32.

He joined the university staff in 1946. He was named instructor in 1948 and assistant professor in 1952.

Mr. Block had written widely for mathematics journals and belonged to the American Mathematics Society and the American Mathematics Association.

George L. Rosenstein

NEW YORK (NJP)—George L. Rosenstein, chairman of the board of education of the Hebrew academy of Newark, N. J., died last week in Lebanon Hospital in the Bronx. He was 67.

Mr. Rosenstein was long active in philanthropic causes, among them the Newark Yeshiva. He was a Newark lawyer for more than 40 years.

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Russia Rejects Israeli Tourist Trade Plan

TEL AVIV (NJP)—The Soviet embassy in Israel has said "no" to a proposal by the Israel tourist office that Israel and Russia exchange tourists.

Israel's proposal was made after the Israel Soviet Friendship league informed the Israel tourist office that Israel could have tourists from Russia, if Israel would agree to accept Russian rubles in exchange for Russia's agreement to accept Israeli pounds from Israel tourists in Russia.

Japan-Israel Association To Issue Periodical

TOKYO (NJP)—The Japan-Israel Association, which recently sponsored the religious leaders' conference addressed by Rabbi Maurice Eisendrath, has decided to issue a monthly publication, entitled "World Hebrew News." The association's director, Shlomo S. Nishiyama, is shortly leaving for a goodwill visit to Israel.

Sox during the latter part of the

The News Hopper

ISRAEL LOAN FROM US CUT TO \$24 MILLION; \$18 MORE 'ASSURED'

ISRAEL APPARENTLY will receive not more than \$42 million out of the \$75 million loan she expected from the U. S. export-import bank (NJP, Feb. 7). Negotiations for a loan of \$18 million from the United States to Israel, in addition to the \$24.2 million loan announced last week by the U. S. export-import bank, are reported near a successful conclusion.

NY Council Votes Sabbath Law, 14-7

NEW YORK state's struggle over Sunday closing shifted from New York City to Albany this week as the New York City council voted 14-7 to ask the state legislature to approve easing of the Sunday closing law. City council minority leader Stanley Isaacs, declaring that he voted as a "citizen of New York" and not "as a Jew," said that he had heard councilmen were told to approve the measure "because Albany" under Catholic pressure "will never pass the bill."

US To Continue Arms to Arab States

President Eisenhower declared this week that his administration

intends to continue sending arms to Arab countries. . . . Meanwhile, Secretary of State Dulles was again urged by Emanuel Celler, chairman of the House judiciary committee, to take action against the Arab boycott against Americans doing business with Israel. . . . Israel's United Religious party urged the great powers to take action against Jordan for refusing Jews access to the walling wall. . . . The removal of books and hospital equipment from the Hebrew University library on Mt. Scopus was stalled this week. . . . Mikhail Bodrov, new Soviet ambassador to Israel, inadvertently joined in Purim festivities in Israel while presenting his credentials to Israeli president Ben-Zvi on Purim. . . . Some 8,000 Japanese converts to Judaism have asked for permission to settle in Israel.

Churches Back Jewish Stand on Decalogue

THE NEW YORK State council of churches, a Protestant group, this week backed Jewish organizations in fighting a New York state bill to permit posting of

copies of so-called non-sectarian version of the Ten Commandments in public schools.

Two Zionist Groups Set Conflicting Meets

EVIDENCE OF a split in general Zionist ranks was shown this week by the announcement of a three-day world conference of General Zionists, to follow by a few days a world parley of the reorganized Confederation of General Zionists, which opposes any ties with any political party in Israel. . . . Histadrut was urged to stop buying private enterprises by Pinhas Lavon, Histadrut secretary general. . . . Three Arab students in Israel have received scholarships to the Technion. . . . The celebration of Israel's 10th anniversary will open in the United States with a solemn ceremony in Independence Hall, Philadelphia, on April 24. . . . American and Israel teenagers will take part together in the American-Israel youth festival this summer, the American Jewish league for Israel announced. . . . More than 400 leaders and members of Hadassah will leave in a couple of months on a special "pilgrimage to Israel" to mark the 10th anniversary of Israel. . . . Dr. Benjamin Mazar, president of the Hebrew University of Jerusalem, thanked United States leaders of the Pioneer Women in the name of the University of Jerusalem for an agricultural training farm near Jerusalem. . . . The Joint Distribution committee has sent more than 300,000 pounds of Passover foods to needy Jews in Europe. . . . United States and Canadian Conservative leaders

will meet March 16-19 in Kiamesha Lake, N. Y., to consider "Early Childhood Education" in the congregational schools. . . . A scholarship for teachers and educators to attend the annual Wildacres institute on intergroup relations in Little Switzerland, N. C., has been given by Rabbi Mordecai M. Thurman of Ohav

Zion Synagogue of Martinsville, Va. . . . The North Carolina association of Jewish men has started a drive to raise \$16,000 for a collection of Jewish books and art objects. . . . Brandeis University will begin a foreign student program with an equivalent of a \$7.5 million endowment fund.

ADL Urges Curb of KKK Violence in North Carolina

ASHEVILLE, N. C. (NJP)—The Anti-Defamation League of B'nai B'rith has urged a statewide effort to curb Ku Klux Klan violence in North Carolina.

The ADL said a study made recently indicates there has been a significant growth of Klan activity in the central section of the state in the last 17 months, particularly in rural areas. Dr. Leon H. Feldman, Asheville physician and chairman of the North Carolina ADL advisory board, added that during that time there have been more than a score of cross burnings, motorcades and other Klan incidents.

The statement declared that the ADL believes there are between 15 and 20 Klan units op-

erating in North Carolina, and an unspecified number of others just over the line in South Carolina.

"The Klan has shown a growing tendency to violence recently," Dr. Feldman said.

Homemade dynamite bombs were found recently at Temple Beth-El in Charlotte and Temple Emmanuel in Gastonia, 18 miles west of Charlotte. They didn't explode. No arrests have been made in either case.

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operators, said Sidney V. H. Up-
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By N. PEARLROTH

DEAR MR. PEARLROTH: I have often wondered what significance, if any, my last name has. My mother and father both came from Russia, yet my last name seems to have a German flavor. I would greatly appreciate any information you can give me regarding the name Freiman. Many thanks.—MARVIN FREIMAN, Bronx 51, New York.

FREIMAN is a Yiddish translation of the Hebrew name Simcha (Joy). It is not a very accurate translation, being more than an approximation. Simcha was the name of an ancestor of yours whose name your family desired to commemorate. The Germans often translated the same Hebrew name as Frohman, or Lustig.

DEAR MR. PEARLROTH: Can you tell me anything at all about my name? The English version is Pregozen. Thank you.—B. A. PREGOZEN, D.D.S., Chicago 47, Illinois.

PREGOZEN is believed to have no connection with the Russian "prigozhi" meaning "comely, good looking." Rather it is a reference to a plant known in English as "the globe thistle" or Echinops. This plant yields a strong alkaloid, similar in effect to strychnine. Small doses are used in medicine. Your ancestor who first assumed this family name may have been either a herb dealer or a medical practitioner. It is hard to say which because you failed to indicate the Russian province (Ukraine, White Russia or Russian Poland) whence your family originated. Readers are well advised to state city or province of their family's origin. References of a highly general nature are insufficient.

LOOKING BACKWARD

Persecution Hits Austrian Jews as Nazis Take Over

20 YEARS AGO

The Nazi campaign of persecution hit Austrian Jews as Hitler forced a coup that brought Austria under his sway. . . . A marked decline in immigration was noted in 1937 as British immigration policy for Jews remained "arbitrary." . . . Premier Koloman Daranyi of Hungary declared Jews' influence must be checked in his country.

10 YEARS AGO

David Ben-Gurion was named premier of the new Jewish state's provisional government. . . . J. F. Fishbein, editor of the Chicago Sentinel, charged that the American Jewish Committee is embarked on a campaign to destroy "the last remnants of democratic American-Jewish life."

FIVE YEARS AGO

Rabbi Irving Miller, ZOA president, charged that the U. S. Senate resolution against Russian persecution "has no political significance as it avoids mention of Israel and Zionism." . . . The Union of Orthodox Jewish congregations has transformed kashrut from a matter of religion into a business," charged Joseph

Jacobs, head of the Jacobs Advertising Company.

ONE YEAR AGO

The National Jewish POST merged with Opinion magazine. . . . Beth Medresh Hagadol Congregation of Denver, Colo., was expelled from the United Synagogue of America (Conservative) for "conduct unbecoming a congregation."



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Report From Germany:

RETURN OF NAZIS TO HIGH POSTS HELD 'FRIGHTFUL'

BERLIN (NJP) — THE EX TENT to which well-known former Nazis are being placed in high positions by the West German government is "really frightful," declared Heinz Galinski, president of the Berlin Jewish community.

He added that even the Social Democratic opposition party does not always take a strong enough stand against neo-Nazism as a result of pressure from neo-Nazi groups.

MEANWHILE, German justice minister Fritz Schaeffer came under the fire of Chancellor Konrad Adenauer for carrying out a campaign of harassment on the issue of West German restitution payments.

In a speech in Bavaria, Schaeffer denied charges he was stirring up Nazi sentiments against Jewish recipients of Bonn

restitution payments. But he added that if the current pace of payments were maintained, West Germany would have to pay Israel \$6 billion.

Switzerland, meantime, accepted as Bonn ambassador Ernest Gunther Mohr, target of charges he had been involved in mass deportations of Jews while he was deputy chief of missions in Holland for the Hitler regime.

STUDY TALMUD ON RECORDS

NEW YORK (NJP)—The ancient Talmud may be studied in thousands of Jewish homes with the aid of latest recording devices and techniques. 'Daf Hashavua,' the weekly Talmud class conducted over radio in New York, Chicago, Boston, Montreal, and Miami by Rabbi Pinchas Teitz of Elizabeth, N. J., will shortly put the lessons on long playing discs in both English and Yiddish.

The series of records, to be called 'Bas Kol,' are being launched to create more Talmud study groups over the country. The group supplies original Talmud texts as well as the records which are scheduled to put out a new lesson each month.

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I Think As I Please

DRUZE'S UNITED STATES TOUR MASTERPIECE OF PUBLIC RELATIONS

By CARL ALPERT

HAIFA—Thousands of Americans met and heard Kamal Mansour, the young Israeli Druze

who recently toured the United States on a lecture tour. Millions more saw him on his suc-



Alpert

cessful appearance on the \$64,000 television program. It was of course a masterpiece of public relations to send out as spokesman for Israel not a Jew, but a

member of a minority group who could honestly, sincerely and with dignity tell the world about the achievements of Israel as he sees them.

IN ADDITION to everything else, the tour created immense interest in the Druzes, an interesting and hospitable people. Of the 16 Druze villages in Israel,

two are on Mount Carmel, not far from our home. Indeed, we rather frequently drive up to Ustiyah, perched on the highest crags of the mountain, and visit with friend Kamal and his family. Americans should know more about Druzes, for interesting and vital though their role has been in the creation of Israel, it is by no means over, and I venture to predict that destiny has arranged important new functions for them in the Middle East.

The 20,000 Druzes in Israel are but a small part of the community. There are several hundred thousand more who live in Lebanon and Syria, the majority in Jebel Druze, mountain of the Druzes, in Syria. For centuries these people have been persecuted by the Mohammedans, and when the state of Israel emerged, they joyously joined their Jewish brethren in fighting the enemy.

THE DRUZES may speak the Arabic tongue, but they are not Arabs. They resent being called such, just as much as the Irish would resent being called English, just because they speak the English language. Racially the Druzes originated in the Middle East. They are basically a religion, about 900 years old, but the organization of their tribe is that they have aptly been called a brotherhood. The close

ties between all members cross national boundaries, and a Druze anywhere feels a close relationship with his brethren elsewhere. In 1954 when the Syrian government raided the Druze mountain stronghold in their country, and sought to crack down on these people, the Israeli Druze petitioned Ben-Gurion to give them arms and let them march to the defense of their kin.

THE RELIGION of the Druzes is monotheistic. They acknowledge the values of Judaism, Christianity and Mohammedanism, but believe that their own, newer faith, has superseded the older. Yet the principles of the Druze religion are kept a closely guarded secret from all but the elders of the people. Their prophet is Jethro, father-in-law of Moses.

It has been said that the Druzes do not pray. Who and what is puny man that he can interfere with God's divine plans? Therefore there are no Druze mosques, but places of meditation, or community centers, where the townsfolk can discuss their village problems.

As full-fledged citizens of Israel, the Druzes are subject to the draft like everyone else, and they are proud of the military service which they render. Centuries of defense against the hos-

tile Arab neighbors have bred in these people a military prowess which has become a national characteristic. Yet they also have their poets and teachers and scholars. Kamal Mansour, himself a graduate of Hebrew University, is destined to become one of the great leaders of his people.

MORE THAN 15 years ago, following entry of English and French forces into Syria and the collapse of the Vichy government there, the Druzes raised their own flag over Jebel Druze and for a year tasted the sweetness of national independence. Though they were thereafter incorporated again into Syria, they retained many elements of sovereignty. Ten years ago, there were many who clamored for secession from Syria and political union with Israel. As Syrian-Egyptian unity comes closer, it would not be surprising to hear the Druzes again seeking to sever their ties with Syria.

There will be many tourists in Israel this year, and I hope that most of them will have opportunity to visit one or another of the Druze villages in the northern part of the country, and to meet these friendly people whose fate has become intertwined with that of the Israelis.

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Organizational & Institutional REPORTER

A publication of Jewish Organizational and Institutional management and activity appearing as a separate section each month in The National Jewish POST and OPINION, edited by Z'ev Kronish

MARCH, 1958

The National Jewish POST and OPINION

VOLUME 1 — No. 3

Audio-Visual Equipment For Schools

Irwin Soref is director of the audio-visual department, Bureau of Jewish Education of the Los Angeles Jewish community council. This department has done outstanding pioneering work.

By IRWIN SOREF

The market is full of various types of audio-visual equipment. Motion picture projectors, filmstrip and slide projectors, overhead projectors, opaque projectors, record players made up that wonderful array of equipment which many an administrator can hardly resist. As a result, audio-visual equipment is frequently acquired without giving serious consideration to a number of factors which should determine

the purchase of this costly equipment, namely: 1) the usefulness of audio-visual equipment to the total school program; 2) availability of suitable materials; 3) the extent to which teachers will use such equipment.

Usefulness of Equipment

THE WEEKDAY school which is interested primarily in developing mechanical reading skills and a few isolated Hebrew words, or the Sunday School that concerns itself mainly with the memorization of a few facts, may have little use for audio-visual equipment. On the other hand, the school which deems it necessary to go beyond the classroom, and concerns itself with developing

appreciations, building attitudes and forming generalizations cannot do without some basic minimum of audio-visual equipment.

Establishment of Priorities

ONE OF the most expensive pieces of equipment, the 16mm, sound projector, is very often purchased to the exclusion of other types of projectors, without giving serious consideration to its usefulness to the Jewish school. The number of motion pictures available to teachers in Jewish schools is small, indeed, and of these only few have proved their worth as teaching tools.

Unless the sponsoring institution, such as a congregation

or center, will make use of the motion picture projector in connection with other functions (youth and adult meetings, adult education, etc.), it may be more practical for the average school to rent such a projector for the few times a year that motion pictures will be shown. In the other hand, the increasing number of filmstrips and slides suitable for use in the Jewish school makes the filmstrip and 2" x 2" slide projector a much more useful piece of equipment for our schools.

ANOTHER important piece of equipment is the record player. Each teacher should have access to a good, 3-speed (manual) record player. In the kindergarten and first-year classes, the record player should perhaps receive priority over all other audio-visual equipment.

Two very useful instruments, the opaque projector and the tape-recorder, are slow in finding their way into the Jewish school. Both are versatile and, if properly used, could become important and most creative teaching tools.

The following basic minimum equipment suggested here is intended for the school whose teaching staff has proved its desire and competence to use such equipment.

Basic Minimum Equipment

FILMSTRIP and 2" x 2" PROJECTORS—1 Per 200 pupils or major fraction thereof; at least 1 per school.
OPAQUE PROJECTORS—1 Per school.
16 mm. SOUND PROJECTORS—1 Per school.
RECORD PLAYERS—1 Per each kindergarten and first-year class; 1 per six other classes; at least 2 per school.
TAPE RECORDERS—1 Per 500 pupils or major fraction thereof; at least 1 per school.
SCREENS (portable)—1 Per each four classrooms.

Extent of Use

THE NUMBER of projectors, players and tape recorders to be purchased by a given school

PAMPHLET TELLS EFFECTIVE USE OF FILM, SLIDES

Effective showing of movies slides and slide films is explained in a new 20-page illustrated pamphlet entitled "Foundations for Effective Audio-Visual Presentation," published by Eastman Kodak Co. It contains sections on room facilities, seating plans, screen size and type, loud speaker location, projector location, image brightness and other subjects. For your free copy, write service department, Jewish Post, 110 W. 40 St., New York 18, N. Y.

should not be based on the enthusiasm of the principal, or co-ordinator of the audio-visual program, nor upon their own belief of its usefulness to teacher and pupil, but upon the actual use that teachers will make of them. In many schools, it would be best to start with as little as possible and let the budget provide for more on the basis of growing needs in this area.

Standards for Selection of Audio-Visual Equipment

GOOD CONSTRUCTION, ease and safety of operation, dependable and quick service are essential to continuous and effective use of audio-visual equipment. It is therefore advisable to buy the best equipment that the school's budget will permit. The following descriptions of various types of products should be helpful in the selection of equipment that will give satisfactory service.

FILMSTRIP AND SLIDE PROJECTORS

This type of projector projects 35mm filmstrips and 2" x 2" slides. It should have push-in film threading, a two-way slide carrier (provision for automatic slide changer desirable but not essential), a 500-watt lamp, with a dependable cooling system, and a coated lens.

The following machines, among others, will meet these requirements:

Viewlex, Model V-25CL. Price, \$104.40 with case. (Viewlex, Inc.)
Bell and Howell Specialist. Price, \$104.95 with case. (Bell and Howell.)

MOTION PICTURE PROJECTORS

A good 16mm sound, motion picture projector intended for school use should have the following features: a powerful light source (1,000 watt), a good, coated lens, interchangeable lenses suitable to size of room and length of throw (distance from projector to screen), sound and silent speeds, a single frame device, a reverse mechanism for review, good range of tone and loud speaker, microphone and phono input connections (to use projector as public address system and for playing records).

The following projectors, among others, have these features:

Bell & Howell, Filmsound Specialist 385-CR. with 8" built-in detachable speaker, for classroom use. Price, \$499.95.
Filmsound Specialist 385-BRI. with 12" speaker in separate case, for larger rooms and audiences. Price, \$679.95. (Bell and Howell.)

Note: Filmsound comes in several other models. Schools should accept only models listed here. These have snapfire inserts that increase the life of certain vital

(Continued on R-3)

Eating and Meeting Core of Suburban Living

By SIGMUND BRAVERMAN

The Social Hall

The social hall is the giant monument to gastronomic and gregarious Judaism — eating and meeting is the hard core of Jewish suburban living. The social hall, in this pragmatic recognition of revolving door (or sliding door) Judaism (in on Rosh Hashana — out on Yom Kippur), as an element in synagogue architecture, which is an acceptance of the disparity in attendance between the weekly service and the High Holy Days, is rapidly emerging as the Jewish gift to ecclesiastic architecture.

HERE WE HAVE a great banquet hall — a beautiful ballroom—a handsome setting for a wedding or Bar Mitzva reception. Now, rearrange our furnishings, and presto, as you press a button the wall disappears into a side pocket and it becomes an expanded sanctuary, permeated by a golden-voiced, or, should I say, a silver-tongued rabbi, and the vibrating tones of the great organ. Thus the social hall must have the dignity, loftiness and serenity for a religious service, and the colorful gaiety for a major banquet and dance — complete with crystal ball.

Multi-Purpose Room

Our social hall is the heart and core of our institution. It is the most intensely used area—a truly and literal multi-purpose room. It is the crossroad (excuse the expression) of the sanctuary, the school, the youth, and adult activities. This area is used for Rosh Hashana and Yom Kippur

services, a Hanuka hag, a Purim party, the Pesah seder, the Shavuot confirmation reception, Bar Mitzva affairs, for weddings, lectures, dramatic performances, dances, carnivals, congregational dinners, Sisterhood luncheons, and, of course, the weekly Oneg Shabbat (that great little helper to Friday night attendance). One might also say that the sanctuary is the auxiliary area to the social hall, instead of vice versa.

Here is the room where design and setting must flatter the floral centerpiece, the flaming cherry jubilee, and the glittering expensive silver service.

Thus, symbolically, we oscillate from Tefilot minyan to filet mignon. The social hall runs the gamut, as part

of the sanctuary with its muted glow—fusion of light and structure—to the vibrant atmosphere of, say, the Waldorf-Astoria ballroom.

Auxiliary Areas

THE ADJACENT kitchen is the source of many a headache to the architects. Has there ever been a kitchen laid out with the consent of the ladies that the sisterhood ladies do not want to rearrange—but when?—when the rough-in is all completed, and changes can only be made at great expense and inconvenience.

THE LOBBIES and foyers must be adequate to take cognizance of the gregarious characters of our people. After a service or any other affair, we like to congregate and greet our friends and exchange some pleasantries.

The stage for the social hall is, of course, a necessity and must be able to serve the needs for lectures and dramatic performances, and perhaps children's assembly programs.

The storage rooms for tables and chairs, etc., are, of course, never adequate but should approach that objective. Frequently these storage areas can be related to the stage so that they can also serve as dressing rooms.

The courtyard and terrace obviously should accommodate the Sukka and an occasional out-door affair. The intensity of such possible use is, of course, dependent on geographic location.

It is superfluous to mention that the checkroom, the gift

RECOMMENDED ARTICLES

Administration

PITY THE POOR RABBI'S SECRETARY by Rabbi Norman M. Goldberg, American Judaism, January, 1958.

Community Life

THE JEWISH COMMUNITY OF WASHINGTON, D. C. by Elmer N. Lear, Jewish Frontier, February, 1958.

Finances

A REPLY TO THE CALL FOR "HELP" by Eugene J. Lipman and Myron Schoen. Synagogue financing can be based on dues exclusively, these writers assert. American Judaism, January, '58.

Education

THE TAPE RECORDER IN THE CHURCH by William Madden. Your Church, January - February-March, 1958.

Maintenance

WATERPROOFING METHODS AND MATERIAL by Abraham B. Eastwood Jr. Your Church, January-February-March, 1958.

Suburbia

TORAH JUDAISM IN SUBURBIA by Victor B. Geller. Jewish Horizon, December, 1957.

(Continued on R-3)

The Art Of Symbolism In The Synagogue

A. Raymond Katz is a leading Jewish artist whose works are to be found in over 100 houses of worship in the form of murals, frescoes, stained glass, carved glass, mosaics, carvings, marquetry and wrought brass. He is a consultant to architects on Old Testament themes and is widely credited with having discovered the esthetic value of the Hebrew letters.

By A. RAYMOND KATZ

At present no accepted synagogue architecture exists; therefore buildings intended for worship in the Jewish faith depend greatly on symbols and appurtenances to remind the congregation that it is Jewish. Considering the importance of symbolic motifs in setting the ritual mood (in addition to music) the emphasis is appalling feeble.

At the same time one cannot overlook the excellent achievements of the architect in synagogue building. They had a "free for all" like in a world's fair, which is always an architects' holiday. Almighty.

It would be remiss not to give full praise to the various



A. RAYMOND KATZ

committees, North, South, East and West, for their success in rallying Jews from the highest walks of American life to help build Temples to the

THESE PEOPLE came forth, gave their time and money abundantly, and have devoted themselves sincerely and without stint in their endeavor for permanence and fine quality. This is quite a change from a few years ago when only retired old people with set ideas "chatch-kied up" our important temples with meaningless ornaments, housed in imita-

tion basilicas and artificial Moorish edifices.

Hebraic Art Not Realized

Yet even today, after all the expenditure of money, time and effort, we cannot honestly say that we have come closer to true synagogue architecture. Nor can we point to the million dollar edifices and show our non-Jewish neighbors that they will find within the beginnings of a Hebraic religious art. Contrary to general opinion, they expect just that in a synagogue and would love it. It will be said that the church—and the mosque in a lesser degree—had centuries to arrive at what we call Christian or Moslem art; true, but they had a larger area to cover. On the other hand, we preceded both Christian and Moslem and have the advantage of being able to draw upon a wealth of hitherto unused ritual motifs, submerged only because of the diaspora.

Questions to Ask

THEREFORE, a few pertinent question ought to be considered by the rabbi and the congregation to give them some sort of a guide line to follow in making a synagogue Jewish:

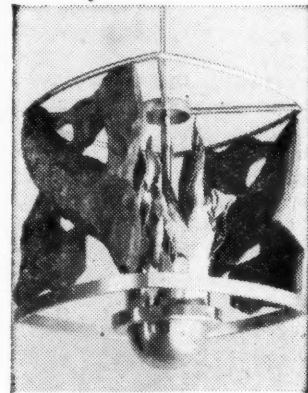
1. The place of art in the synagogue.
2. What kind of art for Orthodox, Conservative or Reform synagogues?
3. Should the choice of symbolism be decided by the rabbi, the congregation, or the architect?
4. Are even the best architects competent for such decisions? Do they have the background? Have the rabbis enough art knowledge?
5. What is more important:—that it be good art or that it be meaningful to the Jewish faith? Can it be both?
6. Does exorbitant cost necessarily mean quality?
7. How much should an Ark, menorah, Ner Tamid cost?
8. What is the procedure regarding stained glass or other type decorative windows? What is the cost?
9. What about sculpture and the commandment against graven images?
10. Which is more important, publicity or an honest effort to make the synagogue spiritually Jewish.
11. Are non-Jews "offended" by genuine Hebraic symbolism in a temple?
12. Is it better for the artist to come in at the planning



This Passover column for religious schools, designed by A. Raymond Katz, depicts the entire Passover ceremonies and history. The symbolism culminates with home-baked shmira matzot at the top.



This stone bas-relief on New Oak Park Temple in Chicago has the Hebrew letters Aleph and Bet as education symbols. Designed by Katz, it also depicts the transition of "tablets-to-scroll-to-book." Don Benaron was the sculptor.



This modernistic eternal light (ner tamid) was designed by Katz for Congregation B'nai Abraham, Butler, Pa. The carved portion was executed by Don Benaron.

National Calendar of Events

1958

- April 13-17—Workshop Conference, NATIONAL ASSOCIATION OF TEMPLE SECRETARIES, Bellerive Hotel, Kansas City, Missouri.
- April 16-20—Biennial Convention, NATIONAL JEWISH WELFARE BOARD, Shoreham Hotel, Washington, District of Columbia.
- April 24-27—Annual Meeting, AMERICAN JEWISH COMMITTEE, Biltmore Hotel, New York City.
- April 27-May 1—Annual Convention, RABBINICAL ASSEMBLY, Concord Hotel, Kiamesha Lake, New York.
- May 14-18—Biennial Convention, AMERICAN JEWISH CONGRESS, Hotel Deauville, Miami Beach, Fla.
- May 16-20—Annual Convention, NATIONAL CONFERENCE OF JEWISH COMMUNAL SERVICE, Congress Hotel, Chicago, Illinois.
- May 18-21—National Convention, NATIONAL FEDERATION OF JEWISH MEN'S CLUBS, Concord Hotel, Kiamesha Lake, New York.
- May 30-June 1—Biennial Convention, National Trade Union, COUNCIL OF THE JEWISH LABOR COMMITTEE, Unity House, Forest Park, Illinois.
- June 14-17—Plenary Session, NATIONAL COMMUNITY RELATIONS ADVISORY COUNCIL, Boston, Massachusetts.
- June 24-29—Annual Convention, CENTRAL CONFERENCE OF AMERICAN RABBIS, Edgewater Beach Hotel, Chicago, Illinois.
- June 24-26—Anniversary Conference, UNITED JEWISH APPEAL, National Convention Hall, Jerusalem, Israel.
- August 3-10—National Convention, JEWISH WAR VETERANS, Los Angeles, California.
- October 19-22—National Convention, HADASSAH, Fontainebleau Hotel, Miami Beach, Florida.
- November 9-13—Biennial Convention, WOMEN'S LEAGUE OF THE UNITED SYNAGOGUE, Americana Hotel, Miami Beach, Florida.
- November 13-16—General Assembly, COUNCIL OF JEWISH FEDERATIONS AND WELFARE FUNDS, Shoreham Hotel, Washington, D. C.
- December 12-14—National Conference, UNITED JEWISH APPEAL, Hotel Statler, New York City.

1959

- February 22-27—National Convention, NATIONAL COUNCIL OF JEWISH WOMEN, Ambassador Hotel, Los Angeles, California.
- May 29-June 2—Annual Meeting, NATIONAL CONFERENCE OF JEWISH COMMUNAL SERVICE, Pittsburgh, Pennsylvania.
- September 13-16—National Convention, HADASSAH, St. Louis, Missouri.
- November 12-15—General Assembly, COUNCIL OF JEWISH FEDERATIONS AND WELFARE FUNDS, San Francisco, California.
- November 15-19—Biennial Assembly, UNION OF AMERICAN HEBREW CONGREGATIONS, Fontainebleau Hotel, Miami Beach, Florida.

stage or after the architect has completed the shell?

THERE ARE many other questions based on inquiries directed to me through the years:—Must the architect who designs a synagogue be Jewish? Should the artist who collaborates with him be of our faith, or even be familiar with Jewish lore?

The emphasis on well-planned well-placed ritual objects cannot be overemphasized. When coupled with inspired symbolic motifs based on some principle, or the name which motivated the tremendous task

of building, the result is rewarding beyond imagination. The rabbi is given innumerable points for sermons.

Without meaningful memorial windows and other reminders of our great faith, even the most exquisitely designed sanctuary with the most expensive paneling becomes dull, austere and actually boring. Such temples are merely glorified halls, scarcely more inspired than the gloomy lofts that are frequently rented for high holidays in over-crowded cities.

Make Synagogues Beautiful

WHAT PURPOSE is there in building religious schools if the children cannot see evidences of our religion in the temple? Judaism is vibrant, colorful and full of inspiring heritage. Yet there are many synagogues without significant Holy Arks and with monotonous excuses for Eternal Lights and menorahs.

Our rabbis complain about attendance (except on High Holy Days). Make the synagogues beautiful, not merely functional! Make them vitally interesting and thereby inviting and the attendance problems are solved. And what is more, Jewish religious art can be architecturally appropriate, meaningful Jewish and really fine art as well.

HELPFUL HINTS

JUSTICE AND JUDAISM, edited by Albert Vorspan and Rabbi Eugene J. Lippman and published by the Union of American Hebrew Congregations, is now in its third printing. It is widely used by upper grades of religious schools and adult education groups. A special syllabus for religious schools, prepared by Rabbi Edward Zerin, is available for 75 cents. Another syllabus, prepared by Rabbi Roland Gittelsohn for adult study groups, is free. For your copies, write service department, Jewish Post, 110 West 40 St., New York 18, N. Y.

ANOTHER PUBLICATION.

Ideally suited for adult study groups is the THE SERVICE OF THE HEART issued by the National Academy for Adult Jewish Studies of the United Synagogue of America. The author is Dr. Evelyn Garfiel, who holds a Ph.D. in psychology from Columbia University and is presently a member of the faculty of the Women's Institute of Jewish Studies at the Jewish Theological Seminary. The 243 page volume discusses the significance of the prayers, defines the moral and

(Continued on R-3)

HELPFUL HINTS

(Continued From R-2)

ethical concepts that lie at the core of Judaism and gives the historical background of the material contained in the prayer book. For your copies, write service department, Jewish Post, 110 W. 40 St., New York 18, N. Y.

JEWISH EDUCATORS will benefit from a plan put forth by Rabbi Akiva Egozi, principal of the Providence (R. I.) Hebrew day school, for a summer learning program that keeps the child from abandoning his study habits, whether he be at home or in a camp not attuned to Jewish culture (if he's at a good Jewish camp the problem isn't as serious). Rabbi Egozi's plan, published by Torah Umesorah, is available free from the service department, Jewish Post, 110 W. 40 St., New York 18, N. Y.

THERE'S STILL time to get your copy of the 170-page tax guide for rabbis and cantors. The tax deadline is April 15. Mail \$2.00 to service department, Jewish Post, 110 W. 40 St., New York 18, N. Y.

CONGREGATIONS planning to move to new sites will be interested in the special service arranged by Congregation Keneseth Israel of Philadelphia to mark the occasion. This unique service originates in the feeling that moving is more than calling in the express company to transfer the physical possessions of the congregation; much is left behind of memory, of holiness. A deconsecration or removal service has proven a meaningful experience. Copies of this service, reprinted by the Office of Worship, Union of American Hebrew Congregations, may be obtained at no charge by writing to the service department, Jewish Post, 110 W. 40 St., New York 18, N. Y.

THREE NEW booklets avail-

able at no charge will prove valuable guides to synagogues seeking an organ. They are published by the Baldwin Piano Co. and cover the following areas:

• **Questions and Answers About the Selection of An Organ.** General details that must be considered in the selection of an organ—such as initial cost, maintenance expense, tone quality, tone distribution, installation, etc.

• **The Architectural Planning of An Organ Installation.** A brief presentation intended to familiarize the architect and those charged with the responsibility of organ selection with the features to be taken into consideration when an organ installation is being planned. The importance of early planning and its advantages are brought out clearly in this booklet.

• **Baldwin Organ Descriptive Brochure.** Presents specification sheets on all models currently available for institutions.

Write service department, Jewish Post, 110 W. 40 St., New York 18, N. Y.

A 41-PAGE Z'miros booklet published by Philipp Feldheim, Inc., is suitable for group use. It's only 50 cents. For your copies or further information, write service department, Jewish Post, 110 W. 40 St., New York 18, N. Y.

NEW PUBLICATIONS

BARRIERS: PATTERNS OF DISCRIMINATION AGAINST JEWS, edited by N. C. Belth, in association with Harold Braverman and Morton Pomeroy, Friendly House, N. Y. \$2.95.

HOW TO USE A TAPE RECORDER by Dick Hodgson and H. Jay Bullen. A practical and thorough guide for the use of the tape recorder. For rabbis, cantors, teachers, youth directors. Hastings House, New York. \$4.95.

PRAYER, HUMILITY AND COMPASSION by Samuel H. Dresner, wood engravings by Ilya Scholr, Jewish Publication Society, Philadelphia, Pa. \$3.00.



NEW STYLE BRAKE DETERS SPILLING

Here's a table with a new style brake (inset) that will help prevent spilling at bar mitzva and wedding receptions. The brake eliminates the ever-present hazard of room service tables catching on carpeting, door-sills and other irregularities in floor sur-

faces. Designed by Howe Folding Furniture, Inc., 1 Park Ave., New York 16, N. Y., the new brake is made by the Faultless Caster Co. Instead of tilting downward in the direction of the table's movement as other brakes do, the new Howe brake tilts upward.

Necessities for Synagogue: Gift Shop, Checkroom, Powder Rooms

(Continued From R-1)

shop, the display areas are a necessity. The location and adequacy of the powder rooms need not be overemphasized. This is also a point of focal attention by the building

Opens Agency

Eliezer Whartman resigned from the American Zionist Council to open a public relations agency in Tel Aviv, Israel. He will specialize in institutional publicity.

committee and the ladies. The colors and furnishings always are a source of controversy. They say: Functionally it is all right, but esthetically it does not serve the purpose.

A parlor or lounge is nearly always included. It can serve as a meeting room for the various boards of the temple and their constituent agencies, for small meetings, parlor weddings, and general lounge. In some of the smaller buildings this room can also act as a small chapel when equip-

ped with a recessed ark. It is a sort of junior social hall.

(This is the first of two parts. The article will be concluded in the April issue of the Organizational and Institutional Reporter.)

MONTHLY REPORT

Torah Umesorah, the day school agency, has inaugurated a Monthly Report edited by its director, Dr. Joseph Kamnitsky.

AUDIO-VISUAL PROGRAM FOR JEWISH SCHOOLS

(Continued From R-1)

parts of the machine.)
RCA, 400 Junior, MI-1345B, with 6" built-in, detachable speaker, for classroom use. Price, \$493.50.
400 Senior, MI-1338B, with 12" speaker in separate case, for larger rooms and audiences. Price, \$580 (Radio Corporation of America).
Ampro, Super Stylis—10, 482, 10-watt Amplifier, 10" speaker in detachable cover. Price, \$479.50.
Premier—40, 480, 15-watt Amplifier, 12" speaker in separate case, for larger rooms and audiences. Price, \$579 (Ampro).

OPAQUE PROJECTORS

Project opaque materials, such as printed matter, drawings, pictures, black & white or color, etc. A good opaque projector should have a 1,000 watt lamp, blower cooled, an aperture of at least 10x10", an 10" or 22" lens, a vacuum system for copy hold-down, roll feed, and a projection pointer.

Vu-Lyte No. 6205. Lens: 18", rack and pinion focusing. Price, \$299, with automatic feed and pointer. Cover extra. (Charles Beseler Co.)
Spotlight TS4. Lens: 18", rack and pinion focusing. Price, \$285, with pointer and roll feed. Cover extra. (Squibb-Taylor.)

AUDIO EQUIPMENT

The record player and the tape recorder, as already indicated, are the main two pieces of audio equipment of interest to the Jewish school. In this type of equipment, the range of tone and the power

of the speaker are most important.

RECORD PLAYERS

A good record player should have the three speeds most commonly used, 33 $\frac{1}{3}$, 45 and 78 r.p.m., a good amplifier (5 watts or more) and speaker, and a turnover cartridge with two needles (LP and Standard). The record player should be of the portable, manual type.

THE FOLLOWING players, among others, have these features:

Newcomb, Model R12. Plays up to 12" records, standard and microgroove. 5-watt amplifier, 6"x9" built-in speaker. Price, \$89.95 (professional user net), plus excise tax. (Newcomb Electronics.)
Califone, Celebrity 7V-7. Plays up to 12" records, standard and microgroove. Amplifier, 5-7 watts rated output, 8" built-in speaker. Price, \$94.95 (professional user net), plus excise tax. (Califone Corp.)
VM, Model 155. Plays up to 12" records, standard and microgroove. Amplifier, 5-7 watts rated output, 4"x6" built-in speaker. Price, \$51.50, excise tax included. (Construction less sturdy than in first two machines. Suggested for schools where phonograph is used infrequently.) (VM Corp.)

SCREENS (Portable)

The portable school screen should have a study tripod and a special provision for the tension needed to keep the screen taut. In addition, the beaded or matte fabric should be mil-

dew resistant and fireproof. The most popular size for classroom use is the 50"x50"; its square shape being handy for use with 2x2 slides.

From time to time, certain screens are advertised as suitable for use in daylight. To date, no "daylight" screen has been perfected. The best projection results are still obtained by darkening the room.

The following screens have been most popular with schools. (These should not be confused with less costly products, bearing the same manufacturers' name, usually sold by camera shops for home use).

Radiant, Educator. 50"x50". Price, \$41 (Radiant).
Radiant, Challenger. 50"x50". Price, \$36.75 (Da-Lite).

TAPE RECORDERS

The double track, dual speed (7 $\frac{1}{2}$ and 3 $\frac{3}{4}$ ips) tape recorder will prove to be the most economical machine for school use. By using both sides of the tape, it is possible to record one hour of speech or music at 7 $\frac{1}{2}$ ips, or two hours at 3 $\frac{3}{4}$ ips, on a 7" reel of tape (1,200 ft.).

In recent years, "hi-fi" tape recorders, and machines with all sorts of frills have been highly advertised. Such recorders are relatively higher in

price, but offer little more than the conventional type for average school use.

A good tape recorder for school use should have, as all sound equipment, a good amplifier and speaker, a reliable recording level indicator (magic eye or meter type), a monomatic control device, and a good frequency response.

The following tape recorders, among others, have most or all of these features:

Ektatpe, Model 270. Speeds: 7 $\frac{1}{2}$ and 3 $\frac{3}{4}$ per sec. Plays 7" half-track. Response: 30-15,000 cycles at 7 $\frac{1}{2}$ ". Level indicator: Meter type. Output: 8 watts. Speaker: 6"x9" oval, built-in. Price, \$269.50 (Webster Electric).
Revere, Model T-700D. Speeds: 7 $\frac{1}{2}$ and 3 $\frac{3}{4}$ per sec. Plays: 7" half-track. Response: 40-14,500 cycles at 7 $\frac{1}{2}$ ". Level indicator: Dual neon lights. Output: 10 watts. Speaker, 6"x9". Price, \$225. (Revere Camera Co.)
Pentron, Champion NL-2. Speeds: 7 $\frac{1}{2}$ and 3 $\frac{3}{4}$ per sec. Plays: 7" half-track. Response: 40-13,000 cycles at 7 $\frac{1}{2}$ ". Level indicator: Magic eye. Speaker: 6" woofer and 4" tweeter. Amplifier: 5 watts. Price, \$209.95. (Pentron.)

Where To Buy

AS ALREADY stated, the market is full of all types of projectors, tape recorders, record players, and other equipment. Some of it is of the type made for home use, which will not last long under continuous hard use. Before investing in this costly equipment, schools

should consult their central agency for Jewish education. If this agency does not offer such a service, it would be advisable to obtain the necessary information from the local public school system, or to contact the nearest school audio-visual dealer. Audio-visual dealers serving schools usually carry equipment that will meet the standards and specifications set by the local school system. Manufacturers will gladly supply names and addresses of school dealers.

Names and addresses of manufacturers mentioned:

Ampro A-V Division, S.V.E., Inc., 1345 W. Diversey Pkwy., Chicago 14, Illinois.
Bell & Howell, 7100 McCormick Road, Chicago 45, Illinois.
Da-Lite Screen Co., Inc., 2711 N. Pulaski Road, Chicago 39, Ill.
Califone Corp., 1041 N. Sycamore Ave., Los Angeles 38, Cal.
Charles Beseler Co., 219 S. 18th St., East Orange, New Jersey.
Newcomb Electronics Corp., 250 W. 57th St., New York 19, N. Y.
Pentron, 777 S. Tripp Ave., Chicago 24, Illinois.
Radio Corporation of America, RCA-Victor Division, Camden 2, New Jersey.
Revere Camera Co., 230 E. 21st St., Chicago 16, Illinois.
Radiant Manufacturing Co., 8220 N. Austin Ave., Morton Grove, Illinois.
Squibb-Taylor, Inc., 1213 S. Akard St., Dallas 1, Texas.
Viewlex, Inc., 35-01 Queens Blvd., Long Island City, New York.
VM Corporation, Benton Harbor, Michigan.
Webster Electric, Electronics Division, Racine, Wis.

Orthodox Groups in Last-Ditch Stand Against US Shehita Bill

By CHARLES ROTH

NEW YORK (NJP)—Orthodox leaders are preparing for a last-ditch stand to kill the "humane slaughter" bill now coming up before the Senate, charging at the same time that their efforts have been impaired by the acquiescence of non-Orthodox groups to demands of proponents of the bill.

Alleged bungling and misrepresentation on the part of Leo Pfeffer, counsel for the American Jewish Congress, was also hit by the group.

THE BILL passed the House of Representatives on Feb. 4, under sponsorship of Rep. Poge. It will be presented in the Senate by Senator Hubert Humphrey (D. Minn.). As passed in the House, the bill contains amendments providing that Jewish ritual slaughtering is humane. The Orthodox groups would prefer no such bill at all because they fear implementation of the bill could hinder shehita at this time because of the bill's limitations on preparations for slaughter. They also fear that such legislation would lead to complete abolition of shehita as it did in Denmark and Switzerland.

FIRST REACTION to the humane slaughter bill on the part of the Jewish community was com-

plete solidarity in opposition to the bill. Continuous pressure, however, from those who felt that amendments should be introduced to safeguard shehita and support the bill brought about a reversal on the part of the Conservative and Reform movements and the American Jewish Congress.

Pfeffer, AJCongress counsel, moving force behind this point of view, maintained that if no such amendments were forthcoming from the Jewish group, the bill passed could be far more detrimental to shehita than without it. The view was also proffered that it was hardly the best public relations for the Jewish groups to simply obstruct legislation because it touches them personally — especially, it was contended, when the legislation comes forth from liberal elements in Congress.

ON JANUARY 29 Pfeffer wrote to Rep. Poge, on behalf of the membership of the United Synagogue (Conservative), Union of American Hebrew Congregations (Reform), the Rabbinical Assembly (Conservative), the Central Conference of American Rabbis (Reform), and the American Jewish Congress, informing him that the above groups would have no opposition to his bill if

it contained the amendments safeguarding shehita. Pfeffer further authorized Poge to "read this letter into the Congressional Record and make such use of it as you deem necessary."

When the letter was read into the Congressional Record, however, it caught all Jewish groups by surprise. A paragraph in the letter took the position that while these groups understand that the bill as amended would empower the department of agriculture to prohibit the hoisting or shackling of conscious animals in connection with slaughtering, according to ritual requirements of the Jewish faith, it would not prohibit the Weinberg pen used in England.

THE ORTHODOX groups were furious. Upon investigation they learned that the references to handling of the animal before slaughter by the Conservative, Reform and AJCongress groups was not representative of their views.

Under auspices of the National Community Relations Advisory Council, ad hoc meetings of all groups concerned brought about a new letter to Poge from the Conservative, Reform and Congress deleting all references to handling of the animal before slaughter.

The poor handling of the Jewish position has brought about efforts to wrest the entire matter from the hands of NCRAC by the Synagogue Council of America. Their claim is that secular groups are too involved in other matters that relate to the general public, such as anti-Semitism, segregation, civil liberties, to cope effectively with a purely religious matter.

With The Rabbis

EICHHORN TO TOUR US PACIFIC ISLANDS

RABBI DAVID MAX EICHHORN, director of field operations for the commission on Jewish chaplaincy of the National Jewish Welfare Board, will embark this month on a 30,000-mile religious mission to all the Jewish chaplains at U. S. military posts in the Pacific and the Far East.

RABBI SAMUEL PERLMAN, director of the Boston University Hillel Foundation and Jewish chaplain at the university, will visit Israel during a six-month leave from the university, beginning this month. . . . The REV. SIDNEY LOVETT, who will retire June 30 after 26 years as chaplain of Yale University, was honored by the Friends of the Yale Hillel Foundation at a dinner to be given here March 11. . . . **RABBI ALVIN I. FINE** of Temple Emanuel in San Francisco will start on a year's leave this summer.

RABBIS TAKE PULPITS: **RABBI ELIJAH D. STAMPFER** has become spiritual leader of B'nai Israel Congregation of El Monte, Cal. . . . **RABBI ALFRED WAXMAN**, of Temple Zion, Miami, Fla., has been voted a life tenure by his congregation. . . . **RABBI SAMUEL J. CHILL**, of Kingsway Jew-



Rabbi Chill

ish Center in Brooklyn, New York delivered the keynote address at the installation of **RABBI HERSCHELL SAVILE** at Warrensville Center Synagogue in Cleveland, O., on March 2. . . . **RABBI MOSES B. SACHS** of Waukegan, Ill.,

has been named spiritual leader of B'nai Abraham Congregation in Minneapolis, Minn.

SIMHAS: **RABBI ABRAHAM J. MESCH**, of Temple Beth-El, Birmingham, Ala., officiated at the wedding of his daughter, Nissah, to **MERLE MATTENSON**, of Chicago. . . . **AVIVA COHN**, daughter of **RABBI** and **MRS. FRANKLIN COHN**, of Seattle, Wash., has become the bride of **JEROME HARLAND SPITZ**. . . . **PEGGY JOY MARK**, daughter of **DR. and MRS. JULIUS MARK**, of New York, recently became engaged to **MARTIN FRANKLIN HELLER**, of Montclair, N. J. . . . **SURA DRAZIN**, daughter of **RABBI** and **MRS. NATHAN DRAZIN**, of Baltimore, Md., has pledged her troth to **ROBERT UNGAR**, of Bridgeport, Conn. . . . **MINDAY RUTH WALL**, daughter of **RABBI** and **MRS. MAX B. WALL**, of Burlington, Vt., became bat mitzva on Feb. 14. . . . The bat mitzva of **HENRIETTA WAGNER**, daughter of **RABBI** and **MRS. JOSEPH H. WAGNER**, was celebrated at Herzl Conservative Congregation in Seattle, Wash. . . . **RABBI and MRS. SELIG S. AUERBACH** of Alexandria, Va., announce the marriage of their daughter **Hannah Helene** to **Morton Issacs** of New York City. . . . **Esther Richter**, daughter of **RABBI** and **MRS. KARL RICHTER** of Michigan City, Ind., has become engaged to **Warren S. Blumenfeld** of East Chicago.

Buber Lectures in US

NEW YORK—Martin Buber, the internationally noted Jewish philosopher and authority on Judaism, is in the United States for a two-month stay during which he will lecture to scholars at Princeton University. The American Friends of the Hebrew University, of which Dr. Buber is a faculty member, will tender an eightieth birthday celebration for him in April.

'Judaism Month'

NEW YORK—March has been designated "American Judaism Month" by the Combined Campaign for Reform Judaism. The 500 American Reform congregations will commemorate the achievements of the late Rabbi Isaac Mayer Wise, founder of the American Reform movement.

BETH ISRAEL CONGREGATION of Miami Beach, Fla., invites you to attend its dignified Orthodox services. Daily: 7:30 a. m.; 15 minutes before sunset. Sabbath: 8:45 a. m.; 10:00 a. m. sermon. **H. LOUIS ROTTMAN**, Rabbi. Corner 40th St. and Prairie Ave. Phone JE 8-1251.

Planning to build or remodel your synagogue?

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MERCHANT, 84, STUDENT IN ISRAEL

SAVANNAH, Ga. (NJP)—Retired merchant Jonah Finkelstein is not letting his 84 years prevent him from leaving shortly for study at Hebrew University in Jerusalem.

Finkelstein will take a special four-month course in geography. He plans to finance it by teaching algebra at the Technion Institute in Israel.

He came to Savannah some years ago after retiring from his dry goods store at nearby Ridgeland, S. C. He has been taking special courses recently at Armstrong College here.

What's on the Air

RADIO

Sunday, March 16, 10:05 a. m. EST—Dr. Samuel Sandmel, provost and professor of Bible and Hellenistic literature, HUC-JIR, to discuss "Who Should Become a Rabbi?" on Message of Israel program, ABN.

Sunday, March 16, 12:30 p. m. EST—"The Uses of Adversity," the story of a young motherless immigrant who learns to raise her younger brothers in the new life of America, on Eternal Light program, NBC.

Hebrew Teachers Said In 'Sinister' State

NEW YORK (NJP)—The Hebrew teacher situation is "sinister," declared Nathan A. Levine, newly-elected president of the Jewish Educational committee of New York in his inaugural address.

Levine urged the establishment of fringe benefits such as group insurance and pensions to attract first-rate teacher personnel.

STUDENT ZIONISTS SET US 'ULPAN'

NEW YORK (NJP)—The Student Zionist organization will again offer an intensive seven-week Hebrew course (Ulpán) to college students and high school seniors during the coming summer.

The fee for the entire course, to begin July 6 in a summer camp in the Hudson Valley of New York, has been reduced to \$115. Applications may be addressed to the Student Zionist Organization, 324 Madison Ave., New York 17, N. Y.

Books and Religious Articles

Liberal Rabbi Writes Orthodoxy 'Antagonizer'

By ABRAHAM BURSTEIN

OUT OF THE HEART, by Beryl D. Cohon, \$2.75 (Vantage Press, 120 West 31, N. Y. 1.).

Sermons by a liberal rabbi, marked by references to the common emotions of man, to literature, and to current events. He seems to be too easy on communism, our attitude to which is caused by "lack of understanding." His thesis is that Orthodoxy probably "antagonized" his members, whereas generally it is merely drift that takes Jews away from ancestral customs. The many extraneous references should be of much help to other preachers.

MOSES' MIGHTY MEN, by Herschel H. Dobbs, \$2.50 (Broadman Press, Nashville 3, Tenn.).

Dr. Hobbs, in portraying the men about Moses—Amram, Jethro, Aaron, Hur, Bezalel, Caleb, Joshua, Pharaoh, and others—has cleverly placed them in modern positions, as though they were serving in synagogue functions under Moses. Thus he proffers the reader much valuable homiletic material, except that he leads up to "a mightier than Moses," giving the entire collection a Christological twist.

THE AUTHENTIC NEW TESTA-

MENT, by Hugh J. Schonfeld, \$0.50 (Mentor).

For more than 30 years this Jewish-born scholar has been preparing his own rendition of the OT, edited and translated to give the full atmosphere of the times: "Harbour no illusions. God is not to be hoodwinked. Whatever a man sows he will also reap." The more easily read version has introductory material of value, notes, maps, and illustrations. Dr. Schonfeld appears to accept the stories as wholly historical.

NO TIME FOR TEARS, by Peter

Neagoe, \$3.50 (Kamin Publishers, 1365 Sixth Ave., New York 19).

The heroine of this interesting novel is Esther, who marries a perpetually idling talmudic student while loving another. From Europe the characters migrate to New York (Williamsburgh to be exact), where Esther earns the livelihood, rears the children, and has her liaison with the outer world. This observant Jewess has one child by her lover. The plot is good, but the author cares little for punctuation grammar, and other requisites of the writer. From the very first he shows forgetfulness of religious observances. As a picture of Jewish life from before the turn of the century to today the novel has much interest; and it may be added to the documentaries on Jewish life in two worlds.

PSYCHOLOGY AND RELIGIONS: WEST AND EAST, by C. G. Jung, \$6.00 (Bollingen: Pantheon).

Only in recent years have the

clergy began a formal rapprochement to the practice of psychoanalysis and psychotherapy. Jung was ahead of all. This book, Vol. II of over a score of his works to appear in English, provides provender for all psychologists, with essays on dogma, symbolism, the cure of souls, types of eastern thought, and the famed "Answer to Job." "It is in reality," writes Jung (p. 332), "the priest or the clergyman who should most be concerned with the problem of human suffering." Although most of the reference is to Christianity, there is considerable minor detail revolving about Judaism and the Bible; and

there is much in the recital of far eastern disciplines which proves familiar to the Jewish readers.

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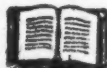
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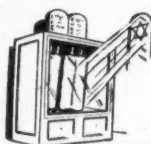
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WHAT FOODS THESE MORSELS BE

PREPARATION FOR PESAH KEEPS BALABOSTA BUSY, BUSY, BUSY

By SARAH LIEBER

What could be a busier time of the year than the weeks between Purim and Pesah? The work ahead seems almost endless, but we can do much to ease our chores. List making, and housecleaning may be done well ahead of time. And now that we are having more moderate weather, the incentive seems more real, too.



Sarah

There are, every year, more products available to us, kosher I'Pesah. I would advise you to look into the many fine items such as canned goods, mixes, even breakfast foods. Make your shopping lists early, and be sure to include items easy to prepare in addition to the traditional ones. Many kosher food producers have booklets available to customers, containing recipes and menu suggestions.

As I promised you, all my columns beginning with today's will have Passover recipes, so that you may cut them out and file them for use during yomtov.

PASSOVER BEET ROSSEL

(to be made three weeks before Passover).

10 lbs. beets
sufficient water for a six-quart crock

SCRUB THE crock thoroughly. (This should be a crock reserved for Passover use only). Wash beets and pare as thinly as possible. Cut into quarters or eighths, depending on the size of the vegetables and place in the crock. Fill with water to within two inches of the top. Set the lid on loosely, so that air may enter. Tie a piece of cheesecloth loosely over the lid to keep out dust. After letting stand at room temperature for one week, remove the lid and skim off all impurities which have risen to the surface. Stir well, and cover as before. When the rassel is ready it should be deep in color, clear and fermented. Good as a base for Passover borscht and rassel fleish during the holiday.

MATZO FARFEL CHARLOTTE

2 cups matzo farfel
1 cup cold water
2 eggs, beaten
½ tsp. salt
¼ cup sugar
2 tbsps. shortening, melted
1 cup sliced bananas
½ cup chopped walnuts
dash of cinnamon

SOAK THE farfel in the water, and drain. Combine with the beaten eggs, salt, sugar, spice

nuts and bananas. Blend well. Pour into a greased two and one-half quart baking dish. Bake 35 to 40 minutes at 350 degrees or until brown. Serve with jelly, jam, stewed fruit sauce, or plain. Serves six.

CARROT CHARLOTTE

6 eggs, separated
¼ tsp. salt
1 cup sugar
½ cup matzo meal
1½ cups grated carrots
½ cup finely ground blanched almonds
2 tbsps. wine

BEAT THE egg whites with the salt until stiff but not dry. Set aside. Beat the yolks until thickened. Add the sugar gradually, beating continuously. Fold in matzo meal, grated carrots, almonds and wine and blend. Fold in beaten egg whites carefully. Pour into a greased two and one-half quart baking dish. Bake 50 to 60 minutes at 350 degrees or until brown. Serve with desired sauce. Serves six.

FRUIT MERINGUE CHARLOTTE

1½ cups matzo farfel
2 cups prune juice or apple juice
1 tbsps. lemon juice
2 tps. grated lemon rind
3 tbsps. melted shortening or oil
2 egg yolks
1 whole egg
¼ tsp. salt
¼ cup sugar
½ cup chopped nuts
1½ cups sliced banana or apple
2 egg whites
¼ cup sugar

POUR THE juice over the farfel and let stand 15 minutes. Add the next seven ingredients, beating thoroughly. Pour into a greased one and one-half quart baking dish. Arrange sliced fruit over the top. Bake 25 minutes at 350 degrees or until set. Make a meringue with the egg whites beaten with the sugar. Cover the pudding with this meringue. Return to the oven until meringue

is browned, about 15 minutes. Serve warm. Serves six.

A Word to the Wives

I AM informed by the Union of Orthodox Jewish Congregations of America that they have a new listing of products endorsed by them as kosher for Pesah. You may obtain this list free of charge by writing for it. The address is 305 Broadway, New York 7, New York.

When you do your shopping, be sure to read all labels carefully so that you may get Passover products with rabbinical endorsement.

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\$20,000 German Check Spurs Work Project for Nazi Victims

DENVER, Colo. (NJP) — A \$20,000 check, sent to America by the West German government as partial retribution for the looting and crimes of the Nazis under Hitler, will be put to work here in Denver to help make a better life for those who survived the concentration camps and the Gestapo.

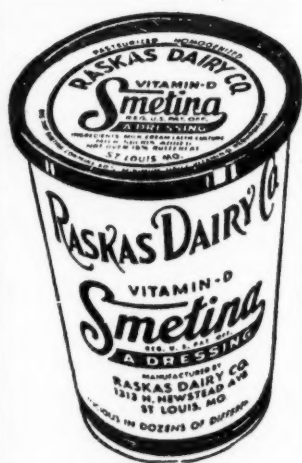
The money was assigned to help purchase a building for the Utility Workshop, a unique agency which provides work for the aged and disabled clients of the Jewish family and children's service.

The idea for Denver's utility workshop started with John Kamlet, operator of a chain of Denver laundry and cleaning stores, who was troubled by the plight of his own parents—too old for gainful employment yet wanting to do some useful work. "Why shouldn't there be some place to work for these oldsters and refugees who are limited in their capabilities?" asked Kamlet.

The idea caught on rapidly. With the aid of the Council of Jewish Women, Denver businessmen were enlisted to give to the workshop subcontracts for their

unskilled handwork, such as folding and mailing letters, pasting swatches of cloth in salesmen's catalogs, and checking mailing lists.

The utility workshop has made such progress as to outgrow three of its temporary quarters. It plans a move to a building soon to be secured by the gift from the German government—the \$20,000 retribution check.



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CAPITAL CROSSROADS

Return of German Assets Not Vital Issue To Germany, Adenauer Backer Declares

By LILLIAN LEVY

WASHINGTON, D. C. (NJP)—Around this time of the year, the question of the return of seized German and Japanese assets comes up for discussion in and out of Congress.

General Julius Klein and others continue to urge their return on the basis of "sanctity of personal property." They insist that retaining of these assets by the United States is no more justified than the Nazi confiscation of property from its many Jewish victims.

When referring specifically to the return of German assets, this group bolsters its arguments by pointing out that the West German government under Adenauer is part of Western democracy.

THE FACT that Adenauer's government is paying reparations to Israel for the crimes committed by the Nazis against Europe's Jews is another reason advanced by Klein and his followers. They also say that a return of these assets will assure us of a West German government under Adenauer, who is the representative of the German political party most sympathetic and agreeable to our policies; and it is claimed that this question of the returning of German assets is a burning issue with the German public.

OPPONENTS declare return of the seized assets is unwarranted, since no reparations were demanded of either enemy country; and it was understood that on this count the assets would not be returned. Further, the reparations being paid by Germany to Israel, while substantial, can in no measure compensate for the lives destroyed and properties confiscated by the Germans under Hitler. They insist that the only real beneficiaries of such return will be the German cartels who supported Hitler. Finally, they point to the fact that the major opposition party to Adenauer's party is more pro-Israel than those now in power. They say Adenauer's party is not pressing for establishment of full diplomatic relations with Israel as is the opposition party.

According to a recent German visitor to the United States, a man active in his country's poli-

tics and an Adenauer man, the question of the return of German assets is not at all a public question. On the contrary, this expert (who requested anonymity because he feared the displeasure of his political col-

leagues) said the issue is one that concerns primarily and almost exclusively those whose businesses are involved.

This man stated that the opposition party is more avowedly pro-Israel and has made an issue of early exchange of diplomatic representatives, which the present government would prefer to avoid on the theory that without formal diplomatic exchanges, they will not risk the threat of Arab boycott. West Germany does a great deal of trading with Arab countries.

AS THIS German citizen expressed it, "Our economy is under considerable strain because of our reparations payments to Israel, and it would be foolhardy to run the risk of Arab boycott now through diplomatic exchanges."

The opposition party is not anti-West, according to this Adenauer supporter; so there is no foundation to the statement or inference that a change in the West German leadership will be harmful to Western democratic ideals or principles.

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RABBI - HOSPITAL CHAPLAIN—Sought by the B'nai B'rith Center and the Jewish community of Rochester, Minnesota (home of the Mayo Clinic). Young to middle-aged man preferred. One capable of performing all facets of rabbinical duties. Salary open and commensurate with ability to produce. Letter of application should contain biographical material, experience, marital status, availability. Write to: Milt Coppe, secretary, B'nai B'rith Center, 306 4th Street Southwest, Rochester, Minnesota.

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THE GOLDEN CALF

THE PROPOSITION discussed here that the American Jewish community, and the synagogue especially, not only was dominated by men of wealth, which was almost the sole criterion for leadership, but actually made it impossible for the average Jewish working man to participate, to any real degree, seems to have evoked a number of denials.

If these facts are wrong, then they should be refuted.

But it serves no purpose just to deny them, or to point out that because memberships in congregations are available for less than \$100 a year, or because this membership is even free for those who cannot afford to pay, that therefore the thesis presented here is invalid.

THE RULING CLIQUE in American Judaism, as in the American Jewish community, are chosen not because of their scholarship, not because of their piety, but almost solely because of their ability to amass wealth.

The difficulty with pressing such a case is that these people who are carrying the burden of leadership in American Jewish life do not warrant criticism. They really deserve praise. And if any publication has defended them against asinine charges of "pocket-book Judaism," it has been *The POST and OPINION*.

But that does not invalidate the fact that in order to participate in Jewish community life and in the synagogue, one must be a person of considerable means. The wage-earning Jew, even if he possesses Jewish scholarship and even if he is an observant person, has little chance of attaining to the boards of our congregations or the boards of our central organizations.

ANYONE WHO HAS ever covered a Jewish convention, whether lay or rabbinical, knows that these usually are at top-quality hotels, and thousands of miles distant from the homes of most delegates. In view of the fact that no one these days even thinks that the delegates should be reimbursed for their expenses, this one fact alone automatically eliminates the working-class Jew from participation.

There has been some amelioration of the condition in recent years. But the situation still is one which warrants correction. This will not come about by ignoring it.

Rabbi Charles Shulman of Riverdale, just north of the Bronx, when the time came for the 10th anniversary of his congregation, fought against a \$50-a-plate affair which perhaps several hundred of the congregation would attend. Instead he won his board over to an affair with a modest charge which drew practically every member of the congregation.

THIS TREND must be encouraged. The trend toward more magnificent celebrations which automatically shut out the wage-earner must be halted. Every congregation affair must be within the means of all.

We'd like to ask those who seem to have become outraged over our simple statement of conditions, how much it costs these days to have your son or daughter bar or bas mitzva? Should it be necessary to expend \$500 in order to induct a youngster into the full duties of a Jew, and does every Jewish family in Indianapolis or Chicago or St. Louis or Louisville have \$500 to allocate from their budget for what should be a purely religious ceremony with no overtones of pomp and ceremony?

In one answer to us which was done, and ably so, by Donald Wolin, editor of *The Jewish Ledger* of Rochester, he makes the point that our approach was an attack on the wealthy. Our attack is on the morals of the United States Jewish community, which worships at the golden calf.

In Europe, the rich Jew must have been the dominant factor in community decisions also. But if he himself were not a scholar, he most certainly was pious, and even so the general adoration of learning was always such that there was no danger of the kind of corruption that the United States Jewish community must contend with.

SOMETHING NEW

WE HAVE TWO LETTERS this week—both addressed to us for information—which we think sheds some light on the positive development of the United States Jewish community. Two letters do not make a summer, as the saying goes, but they reveal an interesting sidelight.

The writers are preparing to move to new localities and they request information about cities. They do not inquire about the economic possibilities; they aren't questioning whether the city government is good, or if the school system is superior.

No, they want to know about the Jewish community.

ONE INQUIRES about the Jewish community of Tucson, Arizona, and asks for the name of the rabbi and his address, and the other is from a subscriber planning to move after retirement who wishes some help in choosing a Jewish community, preferably in Florida, in which to live.

These are but straws in the wind.

Yet we're inclined to the observation that when a Jewish family moves these days, one of the criteria it employs to determine where it will locate is the kind of Jewish community it will find in the city where it will be a newcomer.

The EDITOR'S CHAIR . . .

WHEN NORMAN ISAACS, who is now managing editor of the *Louisville Times*, was an Indianapolis newspaperman, he showed me an instruction sheet which one of the top editors of a daily chain, had issued to guide his local editors. This had to do with joining organizations and groups which represented various viewpoints in political and economic life.

The advice was to steer clear of them lest they affect the editor's judgments and jeopardize his independence, since at any time the editor might be called on to criticize the views and the activities of any of these groups.

Recently I was visited by the field worker for a national Jewish organization with whose views on most questions involving the Jewish community I agree. She wanted to know why I wasn't a member of her organization.

I EXPLAINED that even her boss, the executive director of her organization, concurred in my position that I should not join the group. She demurred, and the next time I had an opportunity to address her present boss, I mentioned this difference of views to him.

I THINK it is the obligation of a Jew to be affiliated with that agency which most nearly expresses his philosophy; and the responsibility of a Jewish editor to retain his integrity and be critical even of the agency to which he belongs when he thinks it wrong.

Having written thus far, we decided to check our files to locate the actual piece of

advice we referred to in our opening sentence. We located it. The author was George B. Parker, editor-in-chief of the *Scripps-Howard* newspapers. Here is what he wrote:

" . . . guard against specializing with any crowd to the exclusion of the rest of the community. Many a newspaper has been warped by becoming the reflection of some certain clique that the editor had allowed to become his chief human environment.

"KNOW THEM ALL, but don't be a joiner. Guard against intimacies. Don't serve on committees. Don't become president of anything or secretary or chairman of anything. You'll have plenty of reasons. Always refuse. For two reasons: First, personal. Being an editor of a newspaper is a more important position than any other in a community except being editor of another and better newspaper. So why gild the lily? Second, purely professional. A favorite trick of organizations is to flatter editors with bestowed titles as a means of carrying their newspapers along."

AN EDITOR'S position is much similar to a judge's. Mostly, he hears the facts and then delivers his opinions. Therefore he should be footloose. But being footloose and free from entangling alliances doesn't mean being a hermit. In my opinion an editor who adopts the hermit role to keep himself out of temptation is lacking in self-reliance that a real editor should have. I never thought much of negative virtues. And a hermit is bound to be ignorant of the human elements which, after all, are the community.

V'YAKHEL:

Bezalel and the Art of Chagall

By **RABBI JACOB J. WEINSTEIN**
KAM Temple, Chicago

In the sedra, Bezalel, the master artisan, is given detailed instruction for the fashioning of the sacred objects of the sanctuary. They are given with loving care and with the high regard for form, color and substance which are the marks of an art-loving people.



We will suffer from the holdover of our old cliché; namely, that the second Commandment prohibiting graven images aborted the aesthetic impulse among us and deprived Bezalel of discipleship in Israel. Even Ahad Haam, in his discussion of the great sculptor Antokolsky, re-echoes this view. The late Solomon Goldman preferred the thesis that the second Commandment was aimed more to keep the God idea infinite, uncontained and ineffable than to discourage the artist in our midst. The excavation of the synagogues in Dura-Europas, at Capernaum and in other parts of Israel amply sustain Rabbi Goldman's happy surmise. We have here abundant evidence of figures, even human figures, in the mosaic floors and in the murals on the walls.

The more plausible explanation for the fact that we find so little of the plastic or decorative arts in the Diaspora is that political and social restrictions, such as those embodied in the sumptuary laws of the medieval communities, discouraged this kind of art. And even more than the restrictive envy of the Christian authorities, the long arm of poverty made it impossible for the Jewish community to encourage its artists. And, even more importantly, there was lacking for so many generations that contact with Nature which evokes artistic expression even from the poorest peasantry. The shtetl was unhappily unable to afford art, even as it was largely unable to afford romance.

But there were glorious exceptions—none more famous than the man from Vitebsk and Vence, Marc Chagall, who is at present a visitor in our city. Chagall says on canvas what Mendele, Sholem Aleichem and Yehudah Leib said on paper. He captured all the limitations and all the ecstasy of the shtetl, its horrors and its grandeurs. And he gave it wings. He emancipated the little people. He lifted the cab driver and the water carrier above the ringed fortress of the ghetto. He provided invisible helicopters for the goats and the hens. He glorified the fecundity of the Jewish woman and brought Solomon,

David and Ruth back to the attics of Vitebsk. He understood the tragedy of pogroms and poverty and sublimated their beastliness in the alembic of his art.

ES IST TAKKE ZU LACHEN! The highest society has accepted Chagall. He is the guest of the social arbiters who do not include Jews on their canonized social lists. And the elite Jews follow after. They are proud to be possessors of an authentic Chagall. I know one lady who would not attend the art exhibits at the School for Jewish Studies because "they smelled from herring," who is now the proud owner of a Chagall oil; and dafke on that oil there is a fish, which if it is not a herring is its first cousin.

So all things come round at last. The ghetto which, it was claimed, would always be terra incognita to the Gentile; the little people who, it was claimed, could never be translated from the unique murkiness of Yiddish, are now universal. Chagall has given them their United Nations citizenship papers. On oil or in gouache, the nanny goats, the cocks with their feet in the air, the pneumatic klesmer with the long kapote, the pregnant Yiddene with the doctor or the lawyer or the rabbi in her exposed womb, may now be at home in the fashionable drawing rooms of the international art set. Poetic Justice, thy name is Time!

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GABRIEL COHEN, Editor and Publisher

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March 14, 1958
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FREEDOM OF THE PRESS

CONSERVATIVE HEAD CHALLENGES ORTHODOX

Editor, Jewish POST and OPINION:

PERHAPS THE time has come to discuss the differences between Orthodox and Conservative Judaism, in a popular periodical, such as The National Jewish POST. Rabbi Hayim Donin (NJP, Feb. 14) manages to say some harsh things about Conservative Judaism, without being offensive, only because he speaks about problems rather than about persons. If all of us would do likewise, I believe that we may perform a valuable service for the American Jewish community.

There is only one basic problem which is at the heart of all our differences, i.e., the question of Divine inspiration of both the Written Law and the Oral Law. RABBI DONIN raises two other problems:

SCHOLARSHIP. He accuses us of a lack of Tora scholarship. I shall attempt to prove that the large majority of Orthodox rabbis do not understand the meaning of scholarship. His invocation of K'dusha and Kavana (holiness and concentration) in prayer to justify segregated seating is, in my opinion, a perfect illustration of poor scholarship.

THE STATUS of Women in Jewish law. Rabbi Donin is in error, and also unkind, when he asserts that Conservative Judaism uses this issue for propaganda purposes. We encourage men and women to sit together at worship. We permit women the privilege of an aliya at the reading of the Tora. We have changed the marriage document to help solve the problem of the aguna. This is action, not propaganda. Orthodoxy owes it to its constituency and to the Jewish community as a whole to set forth its position on the status of women in general and on mixed seating and allyot in particular. We have had enough denunciation. Let us have some expositions.

I PROPOSE to you, Mr. Editor, that you invite Rabbi Donin, or any other Orthodox spokesman, to set forth his views on Divine revelation of the Torah and of the Oral Law. Do they mean that every word, every

letter in the Tora represents God's will? What part of the Oral Law is to be included in Revelation? The whole of the Talmud? The Midrash and the later literature, including differences of opinion?

In all fairness to the Orthodox position, it would be better to have a statement emanate from an Orthodox rabbi rather than from me. In response to such a statement, I shall be happy to indicate wherein and why the Orthodox point of view is unacceptable to Conservative Jews.

I propose further, that you ask either Rabbi Donin or any other Orthodox spokesman for a statement on the status of Jewish woman in Jewish law. Does she have the same rights as a man in Jewish law? If not, why?

Specifically, I would like to see an Orthodox statement adequately documented on mixed seating and on allyot for women. Do they maintain that men and women never worshipped together in Jewish practice? Israel Abrahams in his "Jewish Life in the Middle Ages" on page 25, writes as follows: "The rigid separation of the sexes in prayer seems not to have been earlier . . . than the 13th century. The women had their own 'court' in the Temple yet it is not impossible that they prayed together with the men in Talmudic times."

If Abrahams, whose scholarship is beyond question, was wrong, it should be simple to prove it. In response to such a statement from any Orthodox spokesman, I shall be happy to contribute a statement on the Conservative position.

My charge, that the majority of Orthodox rabbis do not understand the meaning of scholarship will become evident as I deal with the Orthodox statements which I have suggested.

I hope, Mr. Editor, that you will open your pages to such an exchange of views and that Orthodox rabbis will be willing to participate in the discussion.

RABBI A. H. BLUMENTHAL (President, Rabbinical Assembly of America) Mt. Vernon, N. Y.

Rabbi Called 'Anti-Semitic' For Stand on Sabbath Law

Editor, Jewish POST and OPINION:

I WAS flabbergasted when I read your report in your issue of Feb. 28, with regard to the stand taken by Rabbi William F. Rosenblum, whom I have today written as per the enclosed copy. As a Jewish publication I think you should give this matter some space in your editorial column and you should castigate all rabbis who would dare to assume a diabolic role of rabbi and (what in my opinion would be) anti-Semite. Anyone that will prohibit a Jew to exercise the Ten Commandments, in my opinion, is anti-Semitic.

I could say more on this subject but for the present I wish to "rest my case."

A. M. DRUCKMAN

Copy of letter to Rabbi Wm. F. Rosenblum, c/o Temple Israel, 210 W. 91st St., New York City.

"Dear Rabbi Rosenblum: I HAVE read the news item as published by the 'National Jewish POST and OPINION' and frankly, I just cannot believe it. I simply will not believe that a rabbi would go all out to impair religious freedom, as you have. An anti-

Semite could not have done a better job had he assumed the attitude you have. It is simply unbelievable. Thank G-d your voice had no effect on the decision of some members of the Christian faith when the Sabbath law came up and which as you know, has passed, after years of battling and including the great fight put up by Rabbi Herbert S. Goldstein, our rabbi of the West Side Institutional Synagogue.

"A man who at one time had the honor of being grand chaplain of the New York state Masonic Order should have known better than to write an article that would hurt such Jews who have chosen to exercise their right of keeping the Jewish Sabbath and who have to make a living and who want to have the right of working on Sunday. As a rabbi you should know that there is ONLY ONE Sabbath. Any rabbi, be he Reform, Conservative or Orthodox, who will deliberately fight against a Jew's right and desire to observe the Ten Commandments, should retire from the rabbinate, for in my opinion he has no moral right to call himself a rabbi.

"I think there is only one thing open for you at this time and that is to retract your statement and change your attitude such as is befitting a rabbi of any Synagogue or Temple.

Very sincerely yours, A. M. DRUCKMAN

New York City

Human Likenesses on New Israel Banknotes

JERUSALEM (NJP)—Israel is designing a new set of banknotes with human likenesses symbolical of agriculture, industry, science and the sea.

Israel's decision to design the new banknotes got the approval of a 12-man Orthodox committee despite the traditional ban on "graven images."

WHAT'S IN A NAME?

WACO, Tex. (NJP)—Rabbi Amiel Wohl of this city's Congregation Rodef Sholom, doesn't have a name for his house. So his congregation is conducting a contest to get him one.

Some of the entries it has received are "The Rabbiyat" (from "Where's the rabbi at?"), "The Rabbin's Cabin," "The Rabbinet" and "The Rabbinage."

One entry is not so polite: "The Wohl Hole."

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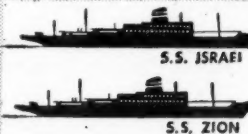
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TWO SIMHAS FOR RABBI

CINCINNATI, O. (NJP)

—Simhas often come two at a time.

No sooner did Henry Englander Brav, son of Cincinnati's Temple Shalom Rabbi Stanley R. Brav, become bar mitzva last month than Rabbi and Mrs. Brav announced the engagement of their second daughter, Susanne Englander Brav, to Arthur Kenneth Waltzer of Temple, Fla.

Sue is finishing her junior year at the University of Cincinnati. The wedding is scheduled for June 4.

Malben Chief Opens Mart for Handicapped

JERUSALEM (NJP)—Louis D. Horwitz, new director-general of Malben, the Joint Distribution committee welfare program in Israel, represented his organization in the official opening last week of the 42-shop municipal market here operated by handicapped workers (NJP, Feb. 21).

Taking part in his first ceremony as representative of Malben, Horwitz cut the pale blue ribbon across the entrance to the market and said that he was happy to help restore so many people "to a dignified life after a long struggle with physical handicaps."

NEED NOT CELEBRATE

TEL AVIV—"We will not force anyone to celebrate the 10th anniversary, and this applies to the Arab minority as well," Teddy Kolleck, co-chairman of the 10th Anniversary World committee, declared here last month.



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Gets Day in Court

JUSTICE CATCHES NAZI
HERE AFTER 20 YEARS

By HARRY HOFFMAN

PHILADELPHIA (NJP) — A tale of Nazi murder, brutality and robbery was unfolded in U. S. District Court here, told in a heavy accent by Paul Kohn, 59-year-old Austrian refugee who now lives in the Quaker city.

Kohn tearfully related the tale to Judge C. William Kraft Jr., in an unusual legal action whereby he was summoned into the U. S. court at the request of the high criminal court in his native Vienna.

The proceeding was brought about by the receipt of "letters rogatory" through diplomatic channels from Austria. In effect, the papers call on Kohn to answer a series of questions about the events at his home and shop on March 12, 1938. His answers are being forwarded to Austria.

Included with the series of questions—both in English and German—were 11 photographs from which the Austrian court asked Kohn to identify a man named Frank Kubat—a former Storm Trooper.

A SMALL, partially bald man wearing tortoise shell glasses, Kohn almost broke down while answering the questions posed by Judge Kraft. After picking out a picture of Kubat, Kohn began telling about the events leading up to the legal action.

He said Kubat was a customer of his feather business in Austria for some time before the start of the Second World War, but never paid his bills. During the latter part of February, 1938, Kohn started a lawsuit in an effort to collect the Austrian equivalent of \$90.

After the case was started, Kohn said Kubat called him on the telephone but immediately hung up after shouting: "Heil Hitler."

ON MARCH 11, German troops crossed the border into

Austria under the leadership of Chancellor Adolf Hitler.

The next day, Kubat appeared at Kohn's shop with six armed men wearing the helmets and uniforms of Nazi Storm Troopers.

"They struck my 72-year-old father with a rifle and took all our money, jewelry and silverware," Kohn testified.

HE ADDED that everything of value was removed from his shop and apartment during a two-hour foray in which his parents and other relatives were taken away. Kohn said he learned from the Red Cross in 1942 that his parents had died in a Nazi gas chamber.



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